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Dr. *Chauncy's*

SERMON,

Preach'd May 30th, 1770.

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1770

Truſt in GOD, the Duty of a People in a Day of Trouble.

A

SERMON

Preached, May 30th. 1770.

At the requeſt of a great number of Gentlemen, friends to the LIBERTIES of North-America, who were deſirous, notwithſtanding the removal of the Maſſachuſetts General-Court (unconſtitutionally as they judged) to CAMBRIDGE, that GOD might be acknowledged in that houſe of worſhip at BOSTON, in which our tribes, from the days of our fathers, have annually ſought to him for direction, previous to the choice of his Majeſty's Council.

BY

CHARLES CHAUNCY, D. D.

PASTOR OF THE FIRST CHURCH IN BOSTON.

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THE author of the following Sermon acknowledges the candor of the many reſpectable Gentlemen, who ſo kindly over-looked it's imperfections in the hearing, as to deſire it's publication: and hopes the reader will be in the exerciſe of a like candid temper of mind; as the warning to preach did not exceed forty-eight hours, and what was preached is printed without tranſcribing; their being no leiſure for it.

PSALM 22. 4.

"*Our fathers truſted in thee: they truſted, and thou didſt deliver them*".

HOLY *David* ſpake theſe words in the name of the Jewiſh nation, looking back to their pious anceſtors, through the ſeveral ſucceſſive periods, in which they had exiſted as a people; and what he ſays concerning them is, that they "truſted in GOD". He then records the happy effect conſequent thereupon. "Thou didſt deliver them": which deliverance GOD ſometimes wrought out for them in the moſt ſignal manner; "riding in the heavens for their help, and in his excellency on the clouds".

THE inſpired pſalmiſt reminds the Jewiſh people, in his day, of this piety of their progenitors, and the good effect of it, that he might excite in them a becoming concern to make GOD the ſupreme object of their truſt; encouraging them, in this way, to hope for deliverance, however preſſing the difficulties might be they were under.

My

My text, though thus primarily directed to the Jews to engage their truſt in God, that they might obtain deliverance from evil, is yet applicable to other people, under like circumſtances; and may obviouſly be accommodated to the people of God in this land. Perhaps, there are no people, now dwelling on the face of the earth, who may, with greater pertineney, adopt the language of king *David*, and ſay, "our fathers truſted in thee; they truſted, and thou didſt deliver them".

I ſhall diſcourſe to the words in this accommodated ſenſe; taking occaſion from them to ſpeak of our pious anceſtors as thoſe who "truſted in God"; and then of the good effect of their ſo doing, in the "deliverances God wrought out for them". The way will then be clear to point out to us their poſterity our duty in this day of trouble, and the good effect we may humbly look for from the faithful performance of it.

It may with real truth be ſaid of our pious progenitors, that they "truſted in GOD"; that is, that they made GOD the alone ultimate object of their dependence in every time of need. And this they did, not blindly, or groundleſsly, as having no ſolid reaſon for their conduct; but from juſt conceptions of that wiſdom, power, and goodneſs of God, which render him a being

every

every way ſutable to be intirely confided in. In this view of the all-ſufficiency of GOD, they ever repaired to him as their ſtrength and refuge, commiting themſelves, and all their concerns, into his hands, and relying on him as their ſupreme help. Senſible of their own inability to provide for and protect themſelves, and of the inability of all creatures without GOD, much more in oppoſition to him, they took off their dependence from every thing elſe, and placed it on him ſupremely and ultimately, as that glorious, and yet gracious, being, who alone was ſufficient to be their guide, defence, and help, eſpecially in their days of trouble.

THUS our fathers truſted in GOD; and ſome ſpecial properties of this their truſt, are eminently worthy of notice.

IT was a truſt accompanied with prayer. This is obſerved, in the verſe immediately following my text, concerning the truſt of the Jewiſh fathers. "They cried unto thee, and were delivered". They prayed, as well as truſted. They not only made GOD their dependance, but commited their caſe to him in humble, fervent ſupplications. In like manner, prayer to that glorious being who dwelleth on high, was ever

a concomitant of that truſt which the pious forefathers of the people of *New-England* placed in GOD. They were eminently men of prayer; they prayed always; and their prayers were more abundant, and more importunate and inceſſant, when their circumſtances made it proper to make GOD their ſpecial refuge in any times of more than ordinary difficulty and danger. They now beſieged the throne of GOD, with their fervent cries, at once hoping in his mercy, and praying to him for the beſtowment of it.

THEIR truſt alſo was accompanied with humility, a becoming ſenſe of their unworthineſs, and the infinite condeſcention of GOD, that he ſhould be willing to allow ſuch ſinful undeſerving creatures to place their dependence on him for protection and help. They entertained in their minds exalted apprehenſions of this favor of the "high and lofty one who inhabiteth eternity"; and as low ones of themſelves, in conſideration of their own comparative nothingneſs, much more of their ſinfulneſs, whereby they had expoſed themſelves to the righteous reſentments of heaven.

THEIR truſt in GOD was likewiſe exerciſed with profound ſubmiſſion to his alwiſe pleaſure, as to the time, manner, meaſure, and

and all the circumstances relative to the good they confided in him for. They were so resigned as to have no will of their own, in opposition to GOD's. That was the feeling of their hearts, as well as the language of their lips, in all times of danger and distress, whether personal or public, "let the Lord do to us as seemeth good to him". "Father, not as we will, but as thou wilt".

Again, THEIR trust in GOD was steadily and firmly fixed. Nothing was able to shake their confidence in the divine perfections, and promises, no difficulties in the course of providence, no discouragements, no dangers, no tryals however heavy and severe; but in the midst of all, and notwithstanding all, they had rest in their souls by resolutely cleaving to GOD as their ultimate hope and refuge. With holy Job they could say, "tho' he slay me, yet will I trust in him"; Yea, they could triumph in the language of the 46th Psalm, "GOD is our refuge and strength, a very present help in trouble. Therefore will we not fear, tho' the earth be removed, and the mountains be carried into the depth of the seas; tho' the waters thereof roar and are troubled; tho' the mountains shake with the swelling thereof".

Yet again, THEIR trust in GOD was ac-

companied with their own endeavours, in the uſe of proper means, in order to the obtainment of needed ſalvation and deliverance: Otherwiſe, inſtead of placing a well grounded confidence in the divine all-ſufficiency, they would have been chargeable with the weakneſs and folly of preſuming upon the help of heaven. For it ought always to be remembered, tho' it is GOD ultimately who protects, helps, and ſaves; yet, he ordinarily does this by the intervention of ſecond cauſes, adapted in their nature to the purpoſe. Our fathers, therefore, that they might not ſubſtitute preſumption, in the room of a well-placed truſt, joined with their dependance on GOD, tho' in abſolute ſubordination to it, a due uſe of ſuch means as he has been wont to accompany, or follow, with his bleſſing. Had they, in a time of danger, needleſsly expoſed themſelves, or had they not taken ſuch methods as were wiſe, fit and reaſonable, in order to their own preſervation and ſafety, they would in vain have truſted in GOD; as in this way only they might reaſonably have expected his bleſſing.

MOREOVER, their truſt in GOD was an obediential one. They at once obeyed GOD and depended on him. They made it their care to walk in the way of his command-

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ments; and now they confided in his power, wiſdom, and goodneſs to defend, protect, guide, and do them good. For, as the ſcripture ſays, to which they always paid a ſacred regard, "the Lord is a ſun and ſhield; the Lord will withhold no good thing";—from whom? It follows, "from them that walk uprightly".

In fine, their truſt in God was exerciſed thro' Jeſus Chriſt. This ſon of God's love they eſteemed the divinely appointed medium of communication between God and man, and the only one that was ſo. Thro' him they believed God was reconcilable to ſinners, and might be a friend to ſupply their wants, to help them under difficulties, to guard them againſt dangers, and to be their ſalvation in a day of trouble. They accordingly repaired to God thro' Jeſus Chriſt, the one mediator between God and men, making him their refuge, the ſupreme object of their dependance in regard both of ſoul and body, this world and another. The worthineſs of Christ, and not their own, was the reaſon or ground of all they expected in conſequence of their truſting in him. They knew God was ever well pleaſed with his Son Jeſus Chriſt, in vertue of his obedience to the death; and that, thro' him, they might with humble confidence rely on him to pity, and

and help them; to appear their savior, and work out deliverance for them. Him therefore they made the great object of their trust, their supreme refuge, and all-sufficient director and protector.

And they found their account in thus trusting in God. For what is said in the latter part of my text, is justly applicable to them, "Thou didst deliver them".

The word, "deliverance", carries in it the idea of difficulty and danger, either felt or feared. Our fathers were often exposed to dangers, and sometimes called, in the course of providence, to suffer the tryal of pressing difficulties. God was their refuge in these times of trouble, in him they trusted; and the effect was, their deliverance out of all their troubles.

It was a day of grievous tryal to them, when they were oppressed in England, by having put on their necks the ecclesiastical yoke of bondage, which was sorely galling. They were not permitted to worship their God according to the dictates of conscience, guided by his word. And unless they submitted to the inventions of man, added to the ordinances of God, they became liable to fines, confiscations, imprisonments, and banishment

banishment. It could scarce be believed what they were called to, unless they would shipwreck faith and a good conscience, was a rehearsal to be here given of what they suffered.—But, as they trusted in GOD, he made way for their deliverance from this tyranny, by bringing them over to this then desolate land, with CHARTER-RIGHTS, not only setting them free from the oppression of church power, but intitling them to distinguishing liberties and privileges, both civil and religious. And very signal was the appearance of heaven on their behalf in bringing about this deliverance. The alwise good GOD not only gave them favor with the great men at home, so as to encourage their enterprize to this new and unknown part of the world; but made a path for them in the great waters, and bro't them over the atlantic to these then dangerous, because, in that day, untried shoars; landing them in safety. The deliverance of our forefathers from tyranny and oppression, by bringing them over to this distant region, is not unlike his carrying his Israel of old thro' the red sea to the promised land of rest: And that might have been their song of praise upon this account, "The Lord is our strength and song; and he is become our salvation. He is our GOD, and we will prepare him an habitation. Who is like unto

thee,

thee, O Lord, among the Gods? Who is like thee, glorious in holineſs, fearful in praiſes, doing wonders. Thou in mercy haſt led forth the people whom thou haſt redeemed; thou haſt girded them in thy ſtrength.—Thou haſt bro't them in, and planted them in the mountain of thine inheritance, in the place, O Lord, which thou haſt made for thee to dwell in, in the ſanctuary, O Lord, which thy hands have eſtabliſhed. The Lord ſhall reign forever and ever".

OUR fathers, after their coming into this land, were at firſt, and for many years, in ſtraits and difficulties, and at times much put to it even for the neceſſaries of life. But as they truſted in GOD, he appeared for their help, and made proviſion for their ſupport, in ways as extraordinary, as unexpected.

OUR fathers, after their ſettlement in this land, were ſometimes in great diſtreſs from the ſavages that invaded them, and threatned their deſtruction. And had it not been for marvellous protections afforded to them by GOD almighty, they muſt have periſhed by the hands of theſe enemies. They might with great propriety have adopted thoſe words of the Pſalmiſt, "If it had not been the Lord who was on our ſide, when men roſe up againſt us, then they had ſwallowed

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us up quick, when their wrath was kindled againſt us.—Bleſſed be the Lord, who hath not given us a prey to their teeth.—Our help is in the name of the Lord, who made heaven and earth".

OUR fathers, even after they had, in a good meaſure, ſubdued this wilderneſs-country, enlarging their borders, increaſing in numbers, and in a plenty of the comforts of life, and, at the ſame time, adding ſtrength and glory to the Britiſh crown, were hardly dealt with by thoſe who had the government in their hands. * Their charter rights were

* The following ſummary of the tyrannical oppreſſion of thoſe days will not be eſteemed a miſrepreſentation, as it is taken from the hiſtory of the Maſſachuſetts-Bay, wrote by his honor, our preſent commander in chief. "Nero (pag. 355.) concealed his tyrannical diſpoſition more years than Sir Edmund, and his creatures, did months. It was not long before the caſe of ſome, who apprehended themſelves oppreſſed, came under conſideration; one of the Council told them, that they muſt not think the privileges of Engliſhmen would follow them to the end of the world. This gave an alarm thro' the government.—One of the firſt acts of power was the reſtraint of the preſs. Randolph [that tool of power] was the licenſer—A reſtraint upon marriages was more grievous. None were allowed to marry, except they entered into bonds,

were trampled upon, and arbitrary methods taken to diſpoſe of their lands, and make them ſlaves to thoſe who had it in view to tyranize over them. But, as they truſted in GOD, he made bare his arm for their deliverance. This he did by effecting a glorious

bonds, with ſureties to the Governor, to be forfeited in caſe there ſhould afrerwards appear to have been any lawful impediment.—Sir Edmund conſidered the congregational miniſters as meer laymen. Randolph wrote to the Biſhip of London, "I preſs for able and ſober miniſters, and we will contribute largely to their maintainance; but one thing will mainly help, when no marriages ſhall hereafter be allowed lawful, but ſuch as are made by the miniſters of the church of England.—The people (356, 537.) were menaced, that their meeting-houſes ſhould be taken from them, and that public worſhip in the congregational way ſhould not be tolerated.—Several churches had agreed to ſet apart days of thankſgiving for his Majeſty's declaration for liberty of conſcience. The Governor forbad them.—He told them, they ſhould meet at their peril, and that he ſhould ſend ſoldiers to guard their meeting-houſes.—Swearing by the book (pag. 358.) which had never been practiſed, was now introduced; and ſuch as ſcrupled it were fined and impriſoned.—The fees to all officers were exorbitant. Fifty Shillings [money of that day] was the common fee for probate of a will. The Governor was ſupreme ordinary, and acted by himſelf.—It was a great

burden

ous revolution in England; glorious in this, among other respects, that it changed the

burden upon widows and children, who lived remote, to be obliged to come to Boston for every part of business relative to the settlement of estates. The fees of all other officers were complained of as oppressive. THE HARPIES THEMSELVES QUARRELLED ABOUT THEIR SHARE OF THE PREY.—But the greatest profit (pag. 359) arose from patents for lands. The Charter being vacated, the people were told that their titles to their estates were of no value.—It was made public, that all who would acknowledge the insufficiency of their title, derived from the former government, by petitioning for new patents, should be quieted upon reasonable terms.—In the complaint to King James, it is alledged, that the fees of some amounted to Fifty Pounds.—Men's titles were not questioned all at once.. Had this been the case, according to the computation then made, all the personal estate in the colony would not have paid the charge of the patents.—The Governor (pag. 361) with four or five of his Council laid what taxes they thought proper. This the people complained of as their greatest grievance. They thought themselves INTITLED TO THE LIBERTIES AND IMMUNITIES OF FREE AND NATURAL BORN ENGLISH SUBJECTS, and consequently that NO MONIES OUGHT TO BE RAISED FROM THEM BUT BY THEIR REPRESENTATIVES".

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line of the Regal succession, settling it on her Electoral Highness, the Princess SOPHIA † Dutchess

These, and such like in general, were the sufferings of our fathers, under the administration of Sir Edmund, "who knew too well the disposition of his master to give him any concern about the complaints preferred against him": But they were the occasion of a revolution here about the same time, the revolution took place in England; a general account only of which would take up more room than can be here spared.

I shall only subjoin that observable remark of our honourable commander in chief, in a note at the bottom of page 391. "Of all that were concerned in the late government [Sir Edmund's] Mr. DUDLEY felt most of the people's resentment. Oppression is less grievous from a stranger than one of our own country". He further says, in the words of Danforth to I. Mather, "Mr. Dudley is, in a peculiar manner, the object of the people's displeasure —They deeply resent his correspondence with that WICKED RANDOLPH for overturning the government.

† SOPHIA was daughter of ELISABETH, daughter of King James the first. She married COUNT PALATINE of the Rhine; and in her day the whole Palatinate (who were PROTESTANTS) suffered greatly, in consequence of the exercise of catholic tyranny. It was reasonably expected her own father would have afforded her needed help; but she had no assistance from

Dutcheſs of Hanover, the only remaining PROTESTANT branch of the old royal family, and the heirs of her body, being PROTESTANTS; which ſettlement of the crown, firſt made in the reign of King William and Queen Mary, and afterwards confirmed by repeated

from him. The famous Dr. Preſton, maſter of Emanuel-College in Cambridge, and chaplain in ordinary to his then Majeſty King James, in a Sermon, preached in his hearing, has theſe obſervable words (pag. 52), directed to thoſe who had great power, and opportunity of doing good, "Let them conſider that excellent ſpeech of Mordacai to Eſther, (chap. 4. v. 24.) *If thou hold thy tongue at this time, deliverance ſhall appear to the Jews from another place; but thou and thy houſe ſhall periſh.* The meaning is this; then there was an opportunity of doing good to the church. Therefore, ſaith he, if thou do not do it, thou and thy houſe ſhall periſh. For if any be an impediment, nay, if any do not do their beſt, *I pronounce this, in the name of the the moſt true GOD, that ſhall make it good ſooner or later, they and their houſes ſhall periſh, and be as the ſtraw that we ſpake of, that oppreſſeth the coal of fire*". Some, perhaps, may look upon this as a prophetic ſpeech, and remarkably fulfilled, when they are told, that Charles the Firſt, King James's Son, was awfully beheaded; and that James the Second, his Grandſon, abdicated the throne, upon which, after the death of Queen Ann, George the Firſt was ſeated, in whoſe family the ſucceſſion has run on to this day.

repeated acts of Parliament, upon the death of Queen Ann, who left no iſſue, placed his Majeſty King George the Firſt on the Britiſh throne, then his royal Son our late King George the Second, and now his Grandſon, our preſent moſt gracious King George the Third; in whoſe family, our prayer to the GOD of Heaven is, that the ſucceſſion may abide for ever!

THE religious and civil liberties and privileges, both of the mother-country and the American colonies, were nearly and cloſely connected with this ſignal interpoſition of that GOD, who is King of Kings, and Lord of Lords, whoſe kingdom is an everlaſting kingdom, and whoſe dominion ruleth over all. Had it not been for this marvellous appearance of divine providence, in favor of the people in Old, as well as in New-England, they would have been governed, not by law, but by ſovereign will, abſolute pleaſure; that is, in plain words, they would, inſtead of being free-men, have been made abject ſlaves. That was the language of our pious fathers, both at home and in this country, upon this great and never to be forgotten deliverance, "The Lord is our ſtrength and refuge, our ſhield and defence. The Lord hath done great things for us, whereof we are glad. Aſcribe

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ye greatneſs to our GOD. He is the rock. His work is perfect. A GOD of truth, and without iniquity; juſt and right is he".

IN a word, our fathers, as they truſted in GOD, were favored with many deliverances from great dangers, and heavily preſſing difficulties; and in a manner, ſometimes, peculiarly ſtriking and ſurprizing. Perhaps it cannot be ſaid of any deliverances, wrought out for any people, thoſe excepted which GOD wrought out for his Iſrael of old, that they were more ſignally great and glorious than thoſe, in which he made his arm bare for the ſalvation of our fathers in this land. "He made them to go forth like ſheep, and guided them in the wilderneſs like a flock; and he led them on ſafely, and brought them to the place his right-hand had purchaſed for them. He caſt out the heathen before them, and divided them an inheritance as it were by line: Yea, he drove out the heathen with his hand, and planted them; he afflicted the people and caſt them out. For they got not this land in poſſeſſion with their own ſword, neither did their own arm ſave them, but the right-hand and arm of GOD, and the light of his countenance, becauſe he had a favor for them".

THUS

THUS we have ſeen, that our forefathers "truſted in GOD", and that GOD, in conſequence of this their piety towards him, wrought out deliverance for them.

THE way is now prepared, according to the method at firſt laid out, to point out to us their poſterity our duty in this day of trouble, and the good effect we may humbly look for from the faithful performance of it.

IT is our lot, my hearers, to live in a time when the face of providence is angry and threatning. Our mother-country is in a ſtate of great perplexity, difficulty, and confuſion. If we may give credit to the accounts we have from home, complaints run high, uneaſineſs and diſcontent are grown general, inſomuch that, if GOD does not mercifully interpoſe, no one knows what may be the conſequence. And it is with us, in theſe American lands, a day of darkneſs, a day wherein we are called to put on ſackcloth. We are out of favor with our ſovereign, and moſt of thoſe who ſtand round his throne; tho' it is an alleviation of our unhappineſs, that their diſpleaſure is owing to injurious repreſentations, repeatedly and wickedly made to our diſadvantage.—The reſtraints we are under as to the exerciſe of ſome of

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our rights and privileges are grievous; and the more so, as they were the purchase of our fathers at the risque of every thing near and dear to them, their lives not excepted.—In return for the part we chearfully bore in the late gloriously successful war, which emptied our purses, brought upon us an heavy debt, and occasioned a much greater loss of our young men, the flower and glory of the country, than was ever known before; I say, in return for this expence of blood and treasure, from which we expected to reap great benefit, new duties have been imposed on us, and without any to represent our persons in parliament, or to act in our behalf; new officers have been appointed, and a numerous train of them too, with enormous stipends for this part of the world, and to be paid out of our pockets; in consequence of which our trade was never before so incumbered with difficulties, never so loaded with charges, and never so obstructed in its operation.—And we have, in a measure, been treated as tho' we were rebels; otherwise, what occasion could there be for this metropolis to be, as it were, garrison'd with the King's troops, to the infinite hurt of the morals of its inhabitants, and to their being in a variety of ways insulted, injured, and abused? But it would be needless to enlarge in a detail of hardships we are all knowing

ing to, from what we have already felt, or are now groaning under: Nor ſhall I incur the charge of going out of my line, by entering upon a political conſideration of what may be thought the true ſource of thoſe difficulties which make the preſent, a day of trouble. Tis certainly the truth of fact, however the right of taxation be determined, that we are in a perplext ſituation.

And our duty is, after the example of our fathers, in like circumſtances, to "truſt in God". He only is the ultimate object of dependance. On him alone can we ſecurely rely for the ſalvation our caſe calls for. In vain will it be to look to the hills and to the mountains, to ſecond cauſes of whatever kind or nature; for they are nothing, and can affect nothing, without him, to the neglect of him, much leſs in oppoſition to him. The ſcriptures are accordingly filled with calls to truſt in God, eſpecially in a day of trouble. And we are there told, that "it is better to truſt in the Lord than to put confidence in man"; that "it is better to truſt in the Lord than to put confidence in Princes". Yea, we are there warned againſt placing our confidence in any being below the one true and living God, "the Lord Jehovah, in whom is everlaſting ſtrength". Yea, further, we have ſuch a ſolemn denunciation as

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that, "curſed is the man who truſteth in man, who maketh fleſh his arm", that is, in oppoſition to GOD, without a becoming ſubſerviency to the will and pleaſure of the almighty Ruler of the world.

IT is therefore our duty, nor can we do any thing better, under our preſent circumſtances, than to put our truſt in GOD. And if we do this with humble reverence; with all due ſubmiſſion to the ſovereign alwiſe, dominion of providence; and in the uſe of ſuch means as are reaſonable and juſt, and will be ſo accounted by "the righteous LORD who loveth righteouſneſs", we may hope to be delivered out of all our troubles. This was the good effect conſequent upon our father's truſting in GOD. "They truſted", and GOD "delivered them". And he is the ſame almighty good GOD now, that he was in their day. "His arm is not ſhortned that it cannot ſave".

THE ground upon which we may hope for deliverance, if we truſt in GOD, are ſuch as render all fear of being either aſhamed or diſappointed, needleſs and unreaſonable.

GOD has abundantly declared, in the revelation he has made of his purpoſes, that he will be the deliverer of thoſe that ſutably

repair to him as their ſupreme refuge, and all-ſufficient help. The texts to this purpoſe are ſcattered all over the bible. Hence the prayer of David, recorded in Pſal. 17. 7.—"O thou that ſaveſt, by thy right hand, them that put their truſt in thee,—hide me under the ſhadow of thy wings from the wicked that oppreſs me, from my deadly enemies who compaſs me about: they are incloſed in their own fat; with their mouths they ſpeak proudly.—Ariſe, O Lord, deliver my ſoul from the wicked". Hence alſo thoſe words in the 33. Pſal. v. 20. "Behold, the eye of the Lord is upon them that hope in his mercy, to deliver their ſoul from death. Our ſoul waiteth for the Lord: He is our help and ſhield. Our heart ſhall rejoice in him, becauſe we have truſted in his holy name. Let thy mercy, O Lord, be upon us according as we hope in thee. In like manner, it is ſaid Pſal. 37. "The ſalvation of the righteous is of the Lord: he is their ſtrength in the time of trouble. And the Lord ſhall help them and deliver them; he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him".

And this God that has engaged deliverance to thoſe who ſutably depend on him for it, is abundantly able to fulfill his word and promiſe. For he is infinite in the perfections

fections of his nature; in wisdom, knowledge, power, faithfulness, and goodness. No obstacles are the least hindrance to him. All nature is at his command, all second causes, whether physical, or moral; and he can make just what use of them he pleases in accomplishing his own purposes. He can bring to nought the most deep laid counsels; overruling them to his own glory, and the good of those against whom they are designed. The hearts of men, the greatest as well as the least, are known to him, and absolutely under his controul; and he can, whenever he pleases, "turn them even as the rivers of waters are turned". No devices of men, whether high or low, can take effect in contradiction to his alwise pleasure. There are a thousand ways in which he can defeat them; yea, he can employ the worst and most powerful evil devisers, as instruments to confound their own designs, and bring the contrary to what they intended into effect. In short, all the wisdom and power of heaven and earth, of all angels and all men, are under the government of GOD; and he can make use of it all, should he think fit to employ their instrumentality, in working out salvation for his people that truly trust in him: Yea, he could invert the course of nature, stop the sun in its course, commission the stars to fight, and interpose

by

by stupendous signs in heaven, and wonders on earth, for their defence, protection and deliverance. Thus he has done, and he may do the same again. There is no withstanding GOD. He can with infinite ease, in opposition to earth and hell, defend and save those that make him their strength and refuge.

LET us then, my brethren, cast all our care and fear on the Lord. Let us make GOD the ultimate object of our dependance; looking above all second causes; not "trusting in man, whose breath is in his nostrils", and can do nothing but in subserviency to the governing wisdom of that providence which extends over all human affairs.

ONLY, let me remind you of one thing, which ought never to be forgotten, and that is; that our trust in GOD must be accompanied with repentance, evidencing its genuine reality by an amendment of our doings which have not been right, and obedience to the voice of the Lord. We shall only presume, if we pretend to trust in GOD, while we go on in our sins, and refuse to be reclaimed. A pious trust in GOD, and impenitence in sin, are utterly inconsistent with each other. We cannot in a truly religious way, make GOD our refuge, while we retain a

love

love to our ſins, and will not be prevailed on to part with them.

AND here you will permit me to ſay, our ſins are the worſt enemies we have. They are, properly ſpeaking, the true moral cauſe of all that we now ſuffer, or have reaſon to fear. We may aſcribe the ill ſtate of our affairs to this or the other ſecond cauſe. We may aſcribe it to miſrepreſentations ſent to the mother-country by thoſe, in this, who ſeek their own, not the welfare of the public; We may aſcribe it to the pride, the reſentment, the hatred of men at home, clothed with dignity and honor; we may aſcribe it to a malignant ſpirit in ſome, who cannot be eaſie without having the purſes of the colonies ſubjected to their arbitrary pleaſure. But if any ſhould ſuppoſe our difficulties may, in any meaſure, be owing to theſe, or ſuch like cauſes, it muſt be ſaid, they are only ſecondary ones, ſuperintended and governed by the great Ruler of the world. Men can do nothing without GOD. And whatever difficulties, hardſhips, and ſufferings they may be the occaſion of, they are only inſtruments in the hands of providence. GOD ultimately is the inflicter of theſe evils; and he would neither inflict, or permit the infliction of them, but on account of the ſins of thoſe who ſuffer by them. Our ſins

therefore

therefore, in the last result, are the alone cause of whatever troubles we groan under. Instead therefore of reflecting blame on GOD, we should blame ourselves; and in truth, we have much more reason to blame ourselves for our sins, than to blame even the secondary causes of our suffering.

IF then we would trust in GOD, so as to secure his favor, and obtain the deliverance we need, we must make him our refuge in the way of repentance and reformation; humbling ourselves in a sense of our multiplied offences committed against the majesty of heaven, and resolving, in the strength of divine grace, that wherein we have done iniquity we will do so no more. If we would hope, upon just grounds, to be a happy people, and to have continued to us those invaluable rights and liberties that have been transmitted to us from our fathers, we must be imitators of their virtue, trust in GOD in a way of repentance, and a due care to live in the world piously, righteously, and soberly, as the grace of GOD, in the gospel, has taught us to do, and is ready to enable us to do. If we are but once effectually wrought upon to renounce our sins, and walk in newness of life, ordering our conversation, not by fleshly wisdom, but by the grace of GOD, we may humbly hope, that GOD will be for

us;

us; and if GOD be for us, we need not fear who are againſt us. No power whatever, in this caſe, ſhall do us any real harm. The things that, to human appearance, are againſt us ſhall in the end turn out to our advantage. GOD can make the moſt adverſe ſtate of affairs work out our beſt good; and he will certainly do it, if we love him with all our hearts, and ſerve him with all our might, conforming ourſelves to the directions of his word. While we truſt in the perfections of almighty GOD, in the way of doing our duty to him, we need not fear, however dark and melancholly the face of providence may appear for the preſent. For GOD will be our help. And "happy are they who have the GOD of Jacob for their help, whoſe hope is in the Lord their GOD". While we thus ſet our hope in him, we may triumph and ſing, "the Lord is my light and my ſalvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? When the wicked, even mine enemies, came upon me to eat up my fleſh, they ſtumbled and fell. Though an hoſt ſhould encamp againſt me, my heart ſhall not fear; though they ſhould riſe againſt me, in this will I be confident.

I may now, with pertinency, put you upon recollecting, that this is the day, on the yearly

yearly return of which we were wont to take to ourſelves words, and ſay, "we were glad when they ſaid unto us, let us go into the houſe of the Lord. Our feet ſhall ſtand within thy gates, O BOSTON. BOSTON is as a city compact together, whither the tribes, throughout the province, by their repreſentatives, the tribes of the Lord, aſſemble to give thanks to the name of the Lord", preparatory to the exerciſe of one of our important CHARTER-RIGHTS, the ELECTION of his MAJESTY'S COUNCIL.

The removal of the GENERAL COURT, from this its ancient and conſtitutional ſeat, to tranſact the buſineſs of this day, unhappily excites in our breaſts thoſe ſenſations of grief which obſtruct the motions of that joy, which, upon this occaſion, uſed to be pure and unalloyed. And our grief is heightned from the conſideration, that this change of place took riſe from thoſe, beyond the atlantic, who, as we have reaſon to think, wiſh not well to our Sion. But though we lament this obſtacle which has been thrown in the way of our joy, we bow the knee in humble grateful acknowledgments to the ſupreme Ruler of the world, that we are not deprived of our RIGHT, in virtue of the ROYAL GRANT, to chuſe councellers from among ourſelves, whatever repreſentations

tations have been made to thoſe in power, at Home, tending to wreſt from us this invaluable right. And it is, I doubt not, the ſincere, ardent prayer of this whole aſſembly, in union with our brethren at Cambridge, that his majeſty's council may this day be filled with men of wiſdom and underſtanding; men of integrity and uprightneſs; men of ability, and well knowing in the times; men that fear GOD, honour the King, and are zealouſly diſpoſed to ſeek the welfare of this people. We have, without controverſie, a ſufficiency of ſuch men in the province. And the fault will lie with thoſe who are entruſted with the elections of this day, or with him who has a negative on their choice, if we have not the beſt men in the country for our councellers, men well acquainted with the conſtitution, laws, priveleges, and intereſts of this people; men of fidelity to their King and country; men of a public ſpirit, who are above acting under the influence of narrow and ſelfiſh principles; men of inflexible juſtice, and undaunted reſolution, who will dare not to give their conſent to unrighteous acts, or miſtaken nominations; men who will diſdain in their hearts to accommodate their conduct, in a ſervile manner, either to their electors, or him who can prevent their political exiſtence; in fine,

men who will ſteadily, and in a uniform courſe, act up to their character, ſupport the honor of their ſtations, and approve themſelves invariably faithful in their endeavours to advance the common weal.

THESE are the men that may be called to ſit at the council-board; and we hope in that alwiſe almighty being, who preſides over the affairs of the children of men, ſo to govern the views, and direct the thoughts, of the electors this day, as that they may be led into the choice of ſuch councellers as he ſhall own, and ſucceed to promote the beſt intereſt of this people, eſpecially under their preſent difficulties and diſtreſſes.

AND when the ſeveral branches of the legiſlature ſhall proceed upon the affairs of the public, we pray GOD they may be unitedly diſpoſed and enabled to act as thoſe, who have upon their minds a juſt ſenſe of the vaſt importance of the truſt that is repoſed in them.

AND let it not be thought unſeaſonable, no one preſent will think it ſo, if I ſhould ſay, that it may reaſonably be expected of our executive courts, that they act with vigor, and impartiality, in the diſtribution of juſtice

juſtice. If there ſhould have been, in any meaſure, a failure in this reſpect, ſince the King's troops were ſtationed in this town, from whatever cauſe, it is now hoped that "juſtice and judgment will run down our ſtreets as a ſtream": And I the rather mention this, becauſe the opened earth in one of our ſtreets, in the month of march laſt, received the ſtreaming blood of many ſlaughtered, and wounded innocents. So ſhocking a tragady was never before acted in this part of the world; and GOD forbid it ſhould ever be again! Who the ſheders of this blood were may poſſibly appear, upon the tryal of thoſe who are under confinement, as being ſuppoſed to be the guilty perſons. We wiſh them as fair and equal a tryal as they themſelves can deſire. And ſhould they all, or any of them, be found guilty, though their ſin be as "ſcarlet, and red like crimſon", we heartily wiſh their repentance, that, of the mercy of GOD in Jeſus Chriſt, they may eſcape the ſecond death; though our eye is reſtrained from pitying them ſo as to wiſh their deliverance from the firſt death. For the ſupreme legiſlator has ſaid, "whoſo ſheddeth man's blood, by man ſhall his blood be ſhed"—"life ſhall go for life"—"No

ſatisfaction

ſatisfaction ſhall be taken for the life of a murderer—He ſhall ſurely be put to death.

SOME have whiſpered a ſuſpicion, as though a reprieve from death would be granted, ſhould the guilt of blood be faſtned upon ſome who are ſuppoſed to have been actors in this horrid wickedneſs—But it is an high indignity offered to him, who has the power of giving a reprieve, ſo much as to ſuſpect he would do it in the caſe of BLOOD GUILTINESS, clearly proved upon any, in conſequence of a fair and impartial tryal. Surely, he would not counter-act the operation of the law both of GOD and man. Surely, he would not ſuffer the Town and Land, to lie under the defilement of blood! Surely, he would not make himſelf a partaker in the guilt of murder, by putting a ſtop to the ſhedding of their blood, who have murderouſly ſpilt the blood of others! All ſuch ſuſpicions ſhould be ſuppreſſed. They are virtually a ſcandalous reproach reflected on him, of whoſe integrity, and regard to public juſtice, we ſhould entertain a more honorable opinion.

I HAVE no need, my hearers, to be urgent with you to approve yourſelves loyal to our rightful and lawful KING GEORGE the Third,

Third, now ſetting on the Britiſh throne. For it is undoubtedly the truth of fact, that his Majeſty has no ſubjects, in any part of his extended dominions, that would more readily venture their lives and fortunes in defence of his perſon, the ſucceſſion in his royal houſe, and his government within the bounds of the engliſh conſtitution, than we in the MASSACHUSETS-PROVINCE, notwithſtanding the baſe and falſe repreſentations which have occaſioned his Majeſty, and many of his miniſters, to look upon us with a jealous and angry eye. GOD forgive thoſe lovers of themſelves in oppoſition to their King and country, who, from ſelfiſh views, have repreſented this people as diſpoſed to treaſon and rebellion. Let us, my brethren, notwithſtanding the malice of our enemies, and their unwearied attempts to impreſs the mind of our Sovereign, by communications to his miniſters, with an ill opinion of us; let us, I ſay, go on, as we have hitherto conſtantly done, to "make ſupplications, prayers, interceſſions, with giving of thanks", for the King as ſupreme, and for all in authority under him", that by means of their wiſe, gentle, and juſt adminiſtrations in government, "we may lead quiet and peceable lives in all godlineſs and honeſty".

AND

And may we all so conduct in the various stations and relations we sustain in life, as that we may honour God, serve our generation according to his will, and finally be accounted worthy of an admission into that kingdom that is above, where we shall dwell in love and peace, without sin or sorrow, through the never-ending ages of a blessed eternity.

Now to the "blessed and only potentate, the King of Kings, and Lord of Lords, of whom, and through whom, and to whom, are all things, be honor and power everlasting". AMEN.

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